

The South African Outlook

[MARCH 1, 1943].

CONTENTS

	Page		Page
THE OUTLOOK	33	The Lovedale Hospitals in	
What Next in Native		1942	45
Affairs?	37	Science, Bond or Free? ..	46
Steps to deal with Crime		Scottish Regiments Worship	
on the Rand	38	in Desert Battlefield ..	47
and the Second is Like		New Books :	
Unto It"	39	<i>A Creed For Free Men</i> ..	47
Resum Corda	41	<i>The Church, Peter and</i>	
Christian Council Study		<i>Good Friday</i>	48
Group Material	43	<i>Law with Liberty</i>	48
The Blanket Question ..	43	<i>Palm Sunday to Easter</i> ..	48
An Urgent Need for		Fort Hare and Lovedale	
Municipal Housing		Notes	48
Schemes"	44		

Honours and Awards for African Soldiers.

His Majesty the King has graciously approved the following immediate awards conferred by the Commander-in-Chief, Middle East Forces, on members of the U.D.F.

Military Medal—M.M.

N. 26308 Pte. Moses Makula, N.M.C.
N. 18281 Pte. Jantjie Mthapo, N.M.C.
N. 4448 L/Cpl. Job Masego, N.M.C.

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The Budget.

£230,000 more for Native Education.

The Minister of Finance, the Hon. J. H. Hofmeyr, presented his Budget to the House of Assembly on Wednesday, 24th February. With the main features of this Budget we need not here concern ourselves as they have not lacked publicity elsewhere. Referring to the financing of Native Education Mr. Hofmeyr said that "the existing basis of taxation included £230,000 as the yield of one-sixth of the Native tax, but as the means available to the Native Trust for Native education were far from adequate it was proposed to concede this sum to the Native Trust." We record with gratitude this concession to the needs of that ill-nourished child which we know as Native Education.

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One other feature of Mr. Hofmeyr's Budget proposals is of special interest to Africans, and will we believe have far-reaching consequences for good. This proposal has to do with the feeding of school children, irrespective of race or colour. In this connection Mr. Hofmeyr said: "The Minister of Social Welfare had stressed the desirability of combating malnutrition among school children. In various provinces there were schemes for the feeding of school children, but expansion was impeded by lack of funds. The Government helped through the milk and butter scheme, which had been introduced as a means of disposing of surpluses, but which could be better regarded as a means of combating malnutrition. We propose to expand a feeding scheme for school children which would have as its aim the supply, principally at State expense, and partly at provincial expense, of one meal a day to every school-going child, irrespective of colour or race. We are of the opinion that a reasonable basis of financial support from the Treasury would be two-thirds of the cost of meals supplied and 50 per cent. of the non-recoverable capital expenditure. This is a big scheme. The details will have to be worked out in consultation with the provinces and then be submitted to the Government for approval. The ultimate cost cannot be reckoned with certainty, but it will undoubtedly not be less than £1,000,000. It will, of course, take time to develop. In the first year we do not expect that it will cost more than £200,000, of which £150,000 is already provided in the

The South African Outlook

To-day I have a committee, to-morrow I preach, the day I shall have to die. Well, we must try to do each duty as it comes as well as we can.

—Principal R. Rainy.

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The War.

Throughout February the Nazis have been on the retreat in Russia. They have suffered one great defeat after another. The Russians in less than one hundred days have retaken territory comparable in size to half the Union of South Africa, including many great cities and strongholds. The tide of battle flows relentlessly westwards and the questions uppermost in the minds of strategists at present are "Where will Hitler's armies attempt to stand?" and "Can they again become a match for the Russians?" The military situation is such that Nazi propagandists have been attempting to exploit the dangers of Europe of Bolshevism. British spokesmen have replied by pointing to Britain's twenty-year peace pact with Russia and by celebrating the Russian Army's twenty-fifth anniversary. The King has presented Stalingrad with a Word of Honour in recognition of her heroic stand against the Nazis.

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In North Africa the British Eighth Army, having driven the Nazis out of Egypt, Libya and Tripolitania, were by mid-February attacking them in Tunisia. Tunisian events are only understandable if looked on as an Allied Nations' effort to draw enemy troops from Russia and whatever other fronts will eventually be opened up. The Nazis' defence of Tunisia is causing them heavy losses at sea and in the air, yet is not preventing Allied Nations' envoys from freely using the Mediterranean. On the diplomatic front Mr. Churchill's visit to Turkey caused a great stir. He afterwards visited Cyprus, Cairo and Tripoli on his way back home. All this journeying is considered by many to be but the prelude to great new military ventures in Europe.

social welfare vote for the milk and butter scheme. An additional £50,000 will thus have to be provided."

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Bill Amending Native Act.

The Minister of Native Affairs (Major P. V. G. van der Byl), moving the second reading of the Native Administration (Amendment) Bill, in the House of Assembly on Wednesday, 24th February, said the object of the measure was to remove a number of defects in the administration of the Native Administration Act of 1927, and to eliminate certain hardships resulting from inadequate provisions in the Act. The Bill provided for the appointment of assistant Native commissioners, and the protection of officials, chiefs, and headmen against "insults and the activities of agitators and other unruly elements" at lawful meetings. Matters affecting the validity and interpretation of wills would no longer be excluded from the jurisdiction of Native courts. It had been found that many Natives were unable to afford recourse to the Supreme Court. The most important amendment affected the jurisdiction of Native commissioners' courts. At present these courts had jurisdiction over Native cases only when a defendant lived in the area where the action was brought. Thousands of Natives migrated from their homes to their places of work and often the only course for a plaintiff was to take all his witnesses and follow the defendant to another area. The jurisdiction of Native commissioners' courts would now be extended to meet such difficulties. The Bill also provided that the Minister of Native Affairs could have the decision of the Natives Appeal Court reviewed by the Appellate Division, even when the decision of the Natives Appeal Court did not conflict with any previous decision. The Bill was read a second time.

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Alarming Increase of Tuberculosis among non-Europeans.

Reports recently received from various quarters make clear the excessive prevalence of tuberculosis in South Africa, a country once famous as a health resort for sufferers from this disease. Thus, from Durban comes an appeal from the Friends of the Sick Association, who estimate that there are 1,400 cases of tuberculosis among the Indians alone in Durban. The Bantu figure is known to be similarly high. From the centuries old Cape South Western area comes the report of evidence on this subject submitted to the National Health Services Commission. Hundreds of deaths were occurring among the Coloured people, and local control of the disease was hopelessly inadequate. Dr. A. H. Tonkin, medical superintendent of Umtata hospital, told an East London Rotary audience that he did not think it an exaggeration to say that there was hardly a family (in the million and a quarter African people who inhabit the Transkeian Territories) which had not some member, or near relative, suffering or dying from tuberculosis. As we all know, in country districts there is no compulsory registration of African deaths. Nobody knows how many African people are dying or what they are dying of. Compulsory registration of births and deaths is plainly the first step to be taken.

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A second step is surely also indicated by Dr. Tonkin's further statement that though they have thirty-four beds for tuberculosis cases at Umtata, "they are only

supposed to take in early cases. . . . If tuberculosis cases are found incurable or getting worse, they had to send them home to make room for others who might be cured. It was a case of sending them home to die, often perhaps to infect others before doing so." Dr. Tonkin went on to mention one woman "who infected her husband, children and some grandchildren. They all died. Last of all, the infected woman died too. The case should have been isolated at the beginning but unfortunately there were no facilities." Laudable as it is to try to cure thirty-four early cases, it would surely be much more to the point to prevent perhaps a couple of hundred people from becoming early cases, by isolating thirty-four persons from whom they are in imminent danger of getting the disease.

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The Xhosa Bible.

We have recently had the pleasure of seeing an advance specially-bound copy of the Xhosa Bible in the new orthography. It is a fine specimen of the printer's art. This particular copy bears an inscription to Dr. W. G. Bennie, who unhappily is not with us to see the final result of his years of devoted and scholarly labour. The translation also was improved because of the work of the Xhosa Bible Revision Committee which continued in being after the Union Version was published. This Committee met at Lovedale in 1937 under the auspices of the British and Foreign Bible Society. To that Society and to all who have contributed to the excellence of this latest edition the thanks of many are due.

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The Standard Xhosa Dictionary.

The Rev. Robert Godfrey, Secretary of the Mission Council of the Church of Scotland, collaborated with Dr. W. G. Bennie in the final stages of the transcription of the Xhosa Bible in the new orthography. To this arduous piece of work he added an even greater: the revision of the Kropf-Godfrey Xhosa Dictionary. The other day we were looking at some of the correspondence which passed when Dr. Kropf, the scholarly German missionary, presented Lovedale with the manuscript of his "Kafir Dictionary." The printing of that first book was begun in 1895, and the Dictionary was published in 1900. In 1911, Principal Henderson of Lovedale handed over the work of preparing a new edition to the Rev. Robert Godfrey. The new edition—the Kropf-Godfrey Dictionary—actually came from the press in 1915, after two years of printing, during which much labour was almost lost through a fire in the room immediately beneath the place where the printed sheets were stored. Now Mr. Godfrey intimates that a new edition, in the new orthography, is ready for the printers. There may be serious difficulty in proceeding with such a book in war-time, but none the less Mr. Godfrey is to be warmly congratulated on the stage reached in so monumental a work.

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The Institute of Race Relations.

At its January meeting the Council of the Institute had before it, once again, the proposal that the Institute should adopt a definite political programme, says *Race Relations News* for February. A whole session was devoted to this topic. Only one speech was made in support of the proposal. Speaker after speaker pleaded for maintaining the Institute's present policy. In the end, that policy was

re-affirmed *nem. con.* The Institute, therefore, will go forward on the basis of the Declaration of Policy, adopted by it in 1935, endorsed again last year, and once more reaffirmed just now. It was, however, decided to make two small verbal alterations in that Declaration. In terms of that Declaration, the members of the Institute are united on the basis of justice and respect for the humanity of all men, irrespective of race or creed. But, within the diversified membership of the Institute, there is much difference of opinion both concerning the details of the social order in our multi-racial land, which would best embody our common ideals, and also concerning the best way of realizing these ideals in application to any given problem, as it arises. With 44 public bodies (municipalities, universities, churches, mission societies, and other organizations) affiliated to the Institute, and with an individual membership of over 1,600, representing all races in the Union, and of various political connections, differences of opinion are to be expected and must be recognized. The Institute recognizes them by refusing to formulate a hard-and-fast programme, but—on the basis of its declared ideals—by eliciting from discussion of each matter in the Council or the Executive the line of greatest agreement, and then deciding on the most appropriate action to give effect to that agreement. In this way, the Institute is the most comprehensive body in the field of South African race relations. It is just because it refuses to be the spokesman of the interests of any one racial group, or to commit itself to any one ready-made solution of all our inter-racial problems, that it provides a common ground on which the needs and aspirations of each section can be discussed in an atmosphere of sympathetic understanding leading to co-operative action along the line most likely to be effective in the given circumstances. The full discussion in Council produced impressive evidence that the record of the Institute's work, carried on in this spirit, met with the full approval of the overwhelming majority of members of the Council. Thus encouraged, the Executive will carry on the work of the Institute with fresh determination and hope.

Natives on the Gold Mines. Commission of Enquiry.

The Government recently announced the appointment of a commission to examine and report on the remuneration and conditions of employment for Natives on the Witwatersrand gold mines. The members of the commission are: Hon. Charles William Henry Lansdown, Judge President of the Eastern Districts Local Division of the Supreme Court of South Africa (chairman); Mr. Harold Pringle Smit, Controller and Auditor-General; Mr. Henry Stone Hutcheon Donald, Government mining engineer; Mr. A. A. Moore, president of the South African Trades and Labour Council; Mr. Henry George Scott, acting President of the Native Appeal Court for the provinces of the Cape of Good Hope and the Orange Free State.

Professor Cillier's Mad Plan.

"Send all Bantu to the Tropics" was the frightful heading to a newspaper summary of an address given recently by Professor A. C. Cilliers, of Stellenbosch, in which he proposed "the establishment of a Bantu National

Home in Central Africa as a solution of South Africa's Native problem." Considerable publicity was given to this address and some newspapers commented on it seriously and adversely. We are at a loss to know why Professor Cilliers has at this stage brought forward this dreamland "solution" of the White man's problem. This is not the silly season when we are free to discuss such problematics as Sea Serpents, or When Did Madagascar go Mad? or the removal of multitudes of Africans from their own land in order that Professor Cilliers may be rid of them. Such a scheme, before it could make headway, would have to be discussed at some big conference of world statesmen at which the Bantu would necessarily claim to be represented, and the Bantu leaders would probably counter by proposing the removal elsewhere of the two million minority. All this we doubt not would prove very entertaining, but the nations of the world, including the Bantu, are not seeking this kind of entertainment just now and we hope not for long to come. To us it seems very like playing with fire.

The late Dr. J. Victor Hartley.

While we hear much about racial friction in our land, it would be both unwise and unfair to forget that in many places there are extremely happy relations between members of the various races. A very notable example has been brought to our mind by the recent death of Dr. J. Victor Hartley at Tsomo, Transkei. This little town, surrounded by thousands of the Bantu people, had dwelling within it for well over a quarter of a century one who was a gentleman in the truest sense of the word. His work and friendship for both White and Black, and even perhaps more for Black than White, gave him an honoured place in many hearts. If the story of the countless kindnesses and journeys performed by him whose body now sleeps in Tsomo cemetery could be narrated, it would be better worth preserving than a great deal of our political history.

Goodwill Day : Sunday, 7th March, 1943.

The Goodwill Council has issued a brief manifesto entitled *A Call to Goodwill*. The Call sets forth the reasons for the observance of a definite Sunday and appeals "to Ministers of Religion to make the worship of this day an occasion upon which that river, the streams whereof make glad the City of God, shall flow through our places of worship and into all our hearts; the strong, pure, divine current of the Goodwill of God." The Call is signed by the leaders of the Church and of the Jewish community. Goodwill Day is to be observed this year on Sunday, 7th March.

President Roosevelt and Religious Activities in Wartime.

Religious leaders who have been concerned lest the restrictions of travel, urged by the Government, would make it inadvisable to hold regular national conferences have been reassured by the publication of a letter from President Roosevelt saying that "nothing but the prior demands of the war on our resources should intervene to curtail or interrupt this marshalling of the spiritual forces of the nation," and that "perhaps not since the Fathers of the Constitution established freedom of religion have our people had greater need for a return to the teachings of the

Master. . . . Often in years past I have emphasised the need for a revival of religion. Many times have I emphasised that the one solution of the problems which confront a distraught world will be found in a return to the practical application to everyday life—among nations as among men—of the eternal principles of the Christian religion as summed up in the Sermon on the Mount. . . .”

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Andrew Murray Missionary Home.

Many missionaries from all over the Continent are spending furlough in South Africa since journeys overseas are so difficult and hazardous. For their help a very gracious and effective work is being carried on, among other places, at the Andrew Murray Missionary Home, 20 Bellevue Street, Cape Town. This Home is crowded month by month and many are finding in it the refreshment of spirit and body which they need, not a few of them after long spells in the tropics. From personal experience we have learned how efficiently the Home is run and how helpful and happy is the atmosphere that the Honorary Superintendent and her helpers have created. We trust that the plans for extension through a seaside annexe will come to early fruition.

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Memorial to Donald Ray Phillips.

Mr. J. D. Rheinalt Jones, chairman, Jan H. Hofmeyr School of Social Work, has issued the following statement with which we gratefully associate ourselves. The sympathy of men and women of all races in South Africa has gone out to the Rev. Dr. Ray Phillips and Mrs. Phillips on the death on active service of their youngest son Donald (Buddy), and many wish to express their sympathy in a definite form. With the consent of Dr. and Mrs. Phillips, friends are invited to subscribe to a special fund to promote the arts and crafts section of the Jan H. Hofmeyr School of Social Work, where Africans are trained for social service. Donald Phillips took particular interest in this section of his parents' work, and in his spare time before enlistment, he acted as instructor. Contributions may be sent to the Hon. Treasurer (Mr. A. Immink), P.O. Box 2636, Johannesburg.

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Orphaned Missions

The French Protestant paper *Evangile et Liberté* for October 21, 1942, one of the last numbers to be published before the occupation of the whole of France, contained an article on the present problems of French Protestant Missions. The article, which is written by Jean Keller, states: "When the Missionary Society was founded more than a century ago, the question of Colonial missions did not present itself. The Mission was established where it was led by the course of events without thought as to what was the mandatory power, even if there was one. Little by little the Society felt itself led to work in the French Colonies, and the Colonial authorities have often called for its services. Nevertheless, it has kept up some work in colonies of foreign powers, while foreign missions—that is to say, missions foreign in their headquarters and personnel—have been established in the French Colonies. All colonies were then open to the preachers of the Gospel wherever they came from. War has changed all that, and has divided the world into almost watertight compartments, cutting off the majority of

European missions from their mission areas, which have suddenly become 'the orphaned missions.' Thus it is that the churches in those motherlands which were still in contact with distressed mission areas decided, at the instigation of the International Missionary Council (Comite Universal des Missions) to give their support. A magnificent movement of solidarity and Christian brotherhood sustained these churches, leading them to adopt, without distinction of nationality or creed, all the Protestant Missions in distress. The report on 'aid to orphaned Missions,' the budget of which runs to two million dollars yearly, shows that 120 mission areas have been supported, and that all those which asked for aid received what was necessary. This is a demonstration of the reality of that world-brotherhood among all Christians who rejoice to be able to bear one another's burdens. . . . The front of the conquering Church, in its world advance, remains intact. No Mission has been abandoned, or even interrupted its activity, and every Mission whose distress has been known has been assisted. This wonderful movement is in the true line of succession from the world missionary conferences. It has moved us deeply and filled us with profound gratitude, especially as it helped to allay our fears concerning the mission fields from which we were cut off. These have been succoured, and we know that they receive what is necessary, in spite of the inevitable difficulties, of which the greatest is the impossibility of repatriating overworked or sick staff, and of sending reinforcements."

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Orlando Railway Disaster Fund.

At a recent meeting of the Johannesburg Joint Council of Europeans and Africans the Hon. Secretary reported receipt of a letter from the Mayor's Secretary stating that the total amount contributed by the public to the Orlando Railway Accident Relief Fund was £1,471. Of this sum £260 2s. 0d. had been distributed among those who were in immediate need of relief pending compensation from the Railway Authorities. The compensation paid out so far by the Railway Authorities amounted to £5,096 16s. 8d. There were some cases still to be assessed. In regard to the unexpended balance of the money contributed, it had been decided to create a trust fund under the control of the Mayor, City Treasurer and Manager of the Non-European and Native Affairs Department and to pay out the whole of the balance of money, plus interest earned, in annual grants to all the children of persons who were killed in the accident; the grants to continue until boys reached the age of sixteen years and girls eighteen years, or prior to marriage. The grants would be equal to all children and no account would be taken of compensation paid by the Government. They might be discontinued if the trustees were not satisfied that the children were receiving the benefit of the money.

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National Sunday School Convention.

Owing to travel conditions the National Sunday School Convention, which was to have been held at Pietermaritzburg at Easter, has been postponed. The Annual General Meeting of the National Sunday School Association will, therefore, be held at Association Headquarters, Port Elizabeth, on the Saturday before Easter.

What Next in Native Affairs?

A DEPUTATION of members of the Christian Council recently interviewed Field Marshal Smuts in Cape Town. The deputation made out a strong case for (a) the further representation of Africans in Parliament, (b) for measures to deal with the allied problems of malnutrition, housing and health, and (c) for recognition of Native trade unions. The Prime Minister's reply was sympathetic but he at the same time indicated that he was not at present ready with new legislation.

The Prime Minister's statement set us exploring ways and means of affecting without overmuch legislation some reforms which the Christian Council deputation and many other people have at heart. There has recently been a change in the control of the Native Affairs Department, for that courageous statesman, Col. Deneys Reitz, has gone to London and Major van der Byl is now Minister of Native Affairs, so the time seems ripe for an exploration of present possibilities.

Major van der Byl has taken over the portfolio of Native Affairs at a difficult time yet at a time of great opportunity. We hope that the new Minister, though officially described as a farmer, is not lacking in experience in industrial affairs for it is the conditions of life of the Natives in our industrial centres which are today giving most cause for concern. This is understandable for in this field the years of repressive tendencies did much harm, and here comparisons with the conditions of other workers are most easily made. General Smuts some time ago found it advisable to get together a committee of trade unionists to advise him on labour problems and Major van der Byl would do well if he gathered round him a similar group of industrialists who enjoy the confidence of the Natives.

Just now labour problems loom large. Two years ago one industry, after careful study of the problems involved, quietly and effectively dealt with the conditions of Natives employed in this industry. Minimum conditions were laid down and improvements were effected. In this industry Native wages as with Europeans rise or fall with the cost of living. No employees in this industry have been involved in any of the many recent strikes, though this group are better informed than most workers as to what is going on in the world. Their methods could well be followed by other industries. There was no resort to new legislation.

The Minister of Native Affairs has something to do with Native Education and he is fortunate in that the Minister of Finance is also Minister for Education and a believer in better Native education. Many branches of Native education are today clamouring for funds, for advancement. Perhaps the greatest need of all is for a measure of compulsory education in urban areas. A move in this direction would at the same time do much to solve the enormous and menacing problem of juvenile delinquency. Probably no new legislation, but more money, would be required to effect improvements in this field.

One of the most praiseworthy things that the Government has done in recent years has been in providing cheap money for sub-economic housing schemes. Even when severe building restrictions were being enforced this work went ahead. The need for more such housing schemes is

still urgent in many areas and the Government's past record in this sphere leads us to hope for greater things.

Native agriculture has been making some sound but unadvertised progress in recent years. Major van der Byl is himself a farmer so he should quickly grasp the needs of Native agriculture. Soil reclamation and veld preservation, fencing, tree planting, stock improvement, marketing, and irrigation schemes (large and small) will make an appeal to him. The extension of tractor ploughing would be of great benefit to some Native areas, more especially those droughty territories where when rain comes the oxen are often too weak to do the necessary work. Tractor ploughing should make more winter crops possible, reduce the number of oxen on the veld and also release man-power.

In this field of agriculture we have not yet begun to apply and reap the benefits of the valuable experimental work which in the past two decades has been done at Native Agricultural Institutions such as Fort Cox. The enthusiasts who have pioneered this work seemed to have arrived at conclusions which if followed up and acted on should profoundly change for the better the conditions of life in all our rural areas. The "two-oxen" ploughing harness now in regular use at Fort Cox, and the small vegetable gardens which give eight pounds of vegetables a day, are practicable reforms which await propaganda before they can become accepted practice in Native areas. The last Fort Cox annual report declares that the poverty-stricken and retrogressive Native areas of the Ciskei can be reclaimed and become granaries and rich in cattle if handled on right lines. Let no one say that all this is practicable and realisable if only we did not prefer the groove of life which we are in and if only we could have it without brow-sweat.

The Vereeniging planned industries project is far removed from the Ciskei rural areas but it needs to be mentioned here. Here we plan to break away from the practices of the gold mines and their compounds which provide for the worker but leave his women and children in the rural areas. Here the workman will have a home in which to enjoy life with his wife and children.

The implications involved in this proposed departure from our wonted practices are tremendous. The reserves are overcrowded only because of the presence there of the dependents of some hundreds of thousands of absentee workers. Development of the reserves is retarded all along the line because of this surplus population. If industry is now going to provide for these (its own) dependents, which of course it should, then we can hope for a steady drive towards efficiency in both the reserves and in our industries. The reserves would have surplus food to send to those engaged in industry and the industries would supply the manufactured articles needed by the peasantry in the reserves. All would we hope enjoy more and better food and all would we hope have more energy and more enthusiasm for proper living. This is not Utopian but merely copying what is the usual way of life in countries which possess industries.

The alternative is still more retrogression and a population not decreasing, as some would like to believe, but increasing, yet functioning at lower and still lower levels of

lassitude and indifference until zero is some day reached. Let no one for a moment dream that the African is yet anywhere near zero in this respect, but if this "alternative" picture comes near to being truthfully painted then who among us but would wish to travel away from it?

The South African Association of Chambers of Commerce recently endorsed a report which appeared in *Commercial Opinion*, which strongly recommended the paying of better wages to unskilled and semi-skilled Native workers. Production in our secondary industries languishes owing to lack of purchasing power. Capital lacks investment for this same reason. A remedy seems to be better wages. To make better wages possible we shall need to make more efficient use of our Native workers. Some of our Natal Collieries for instance are working twelve hour shifts, which is altogether too long for an efficient day's work. The shorter day often gets better results. There is no need to resort to new legislation to effect desirable improvements in such affairs—a strong lead from the Government would go far in this direction.

Subsidising food production for home consumption instead of for export is another policy which has been endorsed by the South African Chambers of Commerce. Only those in close touch with Native life can visualise what a great benefit such a policy would be to the Natives. Food is scarce. Prices of necessities of life are so high just now that even Natives in regular employment are going without some of these "necessities." Policy and not legislation is responsible for this state of things. Policy, even war-time policy, could change some of this.

Some new legislation is necessary to effect some reforms. Recognition of Native trade unions has been promised but it hangs fire for lack of legislation. It has been suggested that all that is necessary is a simple amendment to one Act redefining "employee" so that it will include Native employees. Probably the remedy is not so simple, but

recognition has been promised and the necessary legislation should therefore be put through without delay.

The Colour Bar Act is another bone of contention. The passing of this Act injured the African's self-respect and it has lowered South Africa in her own estimation and in world opinion. Other than this it changed surprisingly little in our industrial practices, and if the Colour Bar Act were taken off the Statute Book workshop practices would remain much as they are for long to come. Some White trade unionists believe that this Act is the sure shield which guarantees their existence. Wise people certainly wish to guarantee the European workers' existence and probably new guarantees could be devised to take the place of the odious Colour Bar Act. If White and Black trade unionists could only be brought together more, their views would be found to harmonise in ways which on the surface are not apparent. European trade unionists could do much to improve the lot of Native workers and by so doing would greatly strengthen their own position with the African.

General Smuts evidently does not feel himself ready, or in a strong enough position, to be able at this stage to resort to new legislation. He wishes to explore the possibilities of bringing about improvements in other directions. Without exhausting the possibilities (which are infinite) we think we have indicated that the whole economic level of Native life could be raised without Parliament working overtime. That the level of African life in town and country needs raising goes without saying and that the whole country would benefit thereby can be taken for granted. Pretoria instead of Cape Town can be the nerve centre of this new movement. A strong man as Minister of Native Affairs should in the next few years be able to do a great and lasting work. We hope Major van der Byl will prove to be the man.

Steps to deal with Crime on the Rand

LONG AND SHORT-TERM PROPOSALS BY COMMITTEE

FOLLOWING the "wave of crime" last winter on the Rand a Committee was appointed by the Ministers of Justice and of Native Affairs to investigate crime on the Rand and in Pretoria. This committee has recently issued its report, which is fully summarised in the *Johannesburg Star* of the 23rd January. The committee was under the chairmanship of Mr. S. H. Elliott, Chief Magistrate, Johannesburg, and among its eleven members were three outstanding African leaders.

CRIME STATISTICS.

"The committee wishes to make it clear that the position as regards Native crime and criminals is one of extreme gravity."

The report quotes statistics to show that the ratio of serious crime to population was 10.2 in 1939 and 1940, rose to 10.7 in 1941, and would be 12.6 in 1942 if the average for the first six months of the year continued.

During the alleged "crime wave" in the Johannesburg district the number of cases of housebreaking reported rose from 466 in March to 589 in April, and thereafter dropped to 558 in August. The numbers of Europeans arrested for this class of crime in the months mentioned

were 15, 7 and 8; the numbers of non-Europeans arrested in those months were 117, 134 and 113; the value of property stolen £11,591, £15,750 and £10,753.

The principal causes of crime were social, economic and moral conditions. After dealing with social conditions in relation to home life, education and recreation; economic conditions in relation to wages, housing, employment and the cost of living; and moral conditions arising from the loss or disregard of tribal standards and unwritten moral codes due to urbanisation, the committee referred to the brewing of illicit liquor and the traffic in yeast so far as it affected crime.

CRIMES AGAINST THE PERSON.

Consumption of fiery and potent concoctions led to grave disturbances, resulting in serious crime against persons. Hundreds of violent assaults, often resulting in death, occurred every week-end and intoxicated Natives fell easy prey to watchful criminals. "The sale of yeast, though said to be under control, has increased beyond all bounds. The Liquor Act empowers the Governor-General to make regulations prohibiting or restricting the purchase or possession of yeast, but this has not been done.

"The following facts prove the immediate necessity for strict control: Statistics show that only 20 per cent. of the yeast manufactured on the Witwatersrand is required for legitimate purposes. The balance of 80 per cent., amounting to 250,000lb. a month, finds its way into illicit channels, which means that the bulk of this enormous quantity is utilised in the brewing of potent concoctions.

"One pound of yeast yields 16 gallons of illicit liquor; thus enough yeast to make 4,000,000 gallons a month is sold to non-Europeans on the Rand, quite apart from considerable quantities manufactured elsewhere and disposed of locally.

"UNPARDONABLE" OMISSION.

"In the light of these facts, the committee can only regard it as mystifying and unpardonable that ever since the enactment of the Liquor Act no steps have been taken to frame the regulations for which the Act provides. The continued failure to do so can only result in arousing public uneasiness. This is especially so in view of the courts having on more than one occasion indicated the necessity for the promulgation of such regulations."

CRIMES AGAINST PROPERTY.

It is apparent from the figures that the house and shop-breaking industry on the Rand is no mere paltry effort of petty thieving. Its scale calls for the use of cars and even lorries. The employer section are modest persons who shrink from public advertisement but who pay well for successful work on the part of their subordinates. These latter not unfrequently have arms which they do not hesitate to use. There is careful planning beforehand, speed and ruthlessness in execution, and rapid distribution of stolen goods to prearranged destinations. The number of arrests made and the high percentage of convictions

secured are evidence of efficiency on the part of the police. But, owing apparently to a weakness in the law, the root of the trouble is not being got at. The principals in the background are still safe and no doubt prosperous.

The committee proposes, among other things, that the criminal law should be made more stringent in regard to the receivers of stolen property; that any conveyance used with the knowledge of the owner in furtherance of a crime should be confiscated, in addition to any other penalty imposed; that if it is proved that a person committed any crime, or attempted to commit any crime by the use of a firearm, or the direct threat to use such firearm, or was at the time in possession of a firearm, that person should be liable on conviction to a minimum penalty of five years hard labour; and that habitual criminals should be segregated, if necessary for life.

LONG-TERM PROPOSALS.

Dealing with long-term policy, the committee recommends the setting up of a standing committee for Native welfare and rehabilitation, to deal with economic and social life, housing, educational facilities (including vocational training for male and female juveniles), recreation, rehabilitation of Native offenders, and co-ordination of welfare work, this committee to be appointed immediately and to include representatives of the Treasury, Native Affairs, Justice, Social Welfare and Labour, Public Health and Education Departments and one representative each of local authorities and Locations Advisory Boards. This committee, it is urged, should meet regularly, should be provided with sufficient permanent staff to ensure continuity and should make periodical reports and recommendations to the Government.

N.M.

"And the Second is Like Unto It"

A FEW months ago I listened to a lecture delivered by a prominent South African politician, a Senator, whose subject was *Religion in Soviet Russia*. He concluded by suggesting that Russia had succeeded in carrying out the second of the two great Commandments "Thou shalt love thy neighbour as thyself" while the Church had concentrated too much upon the first "Thou shalt love the Lord thy God." I have been wondering, off and on, ever since, how much truth his implication contained. Even in pre-Christian times man's duty to his neighbour in the Jewish church obtained equal emphasis with his duty to God. Six of the Commandments delivered to Moses, as we were all taught in 'Sunday' School, relate to our duty to our neighbour; in Jewish law as much detail is given to right conduct to one's fellow men as to one's attitude to God, and all the Hebrew prophets are at one in proclaiming that worship of God without the practice of justice, truth and mercy is vain. In the early Christian Church, also, as witness the Acts of the Apostles and many of the Epistles, care for the poor, the sick, the orphaned, the bereaved—all the unfortunates—was taught as the urgent duty of a Christian, as evidence, indeed, that he had the faith which he professed.

In the Middle Ages too, as all of us who possess the most elementary knowledge of history have learnt, the monasteries were places of refuge and succour to all the

needy, and the various Orders that were founded included among their objectives the education of the young and the amelioration of the lot of the poor and suffering; to be a "religious" was to be a friend of the underdog.

Why then did the Church allow, without official protest, the growth of an economic system which has resulted in such degradation and poverty for the masses? Did she not have the imagination and vision to perceive the cruelties and injustices perpetrated and perpetuated with the spread of industrialism and the capitalistic system of society? Or was the selfish paganism of nominal Churchmen finding an outlet and satisfaction in the worship of Mammon? And why has official Christianity not raised its voice until very recent years in condemnation of the social inequalities, the economic injustices that disgrace our Western civilisation? Individual Christians have, it is true—Wilberforce, Lord Shaftesbury, Pope Leo XIII and others—but the Church as a whole has condoned the system under which we have all grown up, to which we are all accustomed, whereby the vast majority work that a small minority may live in material comfort and affluence; has indeed, too often, allied herself with this minority and by confusing moral goodness with material wealth taught as a Christian duty that—we others—should order ourselves "lowly and reverently" to our "betters" in that state of life unto which it shall please God to call us.

Is it not, therefore, somewhat significant that the present wonderful change in the attitude of religious leaders in their reinterpretation of our duty towards our neighbour should synchronize with the Socialist experiment in Russia to which has been given the name of Communism?

It may be that the different, wider and deeper meaning now given to the second of Christ's two commandments owes much to Russia. The amazing phenomenon of a Socialist Archbishop of Canterbury, symbolic of the change that has come over the thought of modern Anglicans; the much longed-for and much prayed-for reunion of Anglicans, Roman Catholics and Protestants (1) to abolish extreme inequality in wealth and possessions, (2) to provide equal opportunities of education to every child regardless of race and class, (3) to safeguard the family as a social unit, (4) to restore to man's daily work a sense of Divine vocation, and (5) to use the resources of the earth as God's gifts to the whole human race with due consideration for the needs of the present and future generations; the condemnation of private ownership of land and the means of production, by the Malvern Conference—all these and other portents show at least an application of the commandments to modern social and economic conditions which would have seemed impossible a few years ago.

Can it be that the War and "godless" Russia are leading us back to a simpler and more literal interpretation of the teachings of our Lord which for so many generations and to so many professing Christians—excepting a few oddities like S. Francis of Assisi and Tolstoy—have seemed impossible, if not absurd?

Here in South Africa we have had our awakening: besides official pronouncements and charges by leaders of the Church—in their Assemblies and Synods, and in sermons broadcast by preachers of all denominations—we have in the findings of the Conference on Christian Reconstruction in South Africa (July 1942) the standpoint of the Bodies represented there set out in some detail. In social and economic spheres the resolutions, though less bold, bear a resemblance to those of the Malvern Conference of 1940 with special application to the peculiar conditions prevailing here owing to our heterogeneous population. For this guidance, for this leadership we laymen are grateful. But we need something more.

In the past we knew with definiteness that the Church enjoins us to honour our parents, to do no murder, not to commit adultery, not to steal, not to lie, not to covet—to deal fairly, justly, kindly with our fellowmen. We may have found it difficult to live within these age-long restrictions—most of us fail in the attempt—but at any rate we knew what was expected of us, and if we went to church we heard in greater detail most of their implications. But now we are being given a further interpretation and a wider application of our duty towards our neighbour: "the importance of personal contact between Christians of different races" is urged upon us; "masters and servants of all races should consider each other's welfare in the spirit of Christ;" in the matter of segregation and the colour bar we are urged to "dispassionate study of the whole problem with immediate action on matters on which there is general agreement;" increased representation for non-Europeans on Town, City and Provincial Councils and in Parliament is demanded—presumably, too, on Divisional Councils in the Cape Province; the abolition of

the "colour bar" in industry is pressed; the removal of distress and poverty, and social security *for all*; profit sharing in business, right of workers to combine, higher wages for farm servants and other unskilled workers—these we are told we must work for to carry out Christ's command to "love your neighbour as yourself." Agreed: But how? How is each of us in his own sphere as an individual and as a member of a local community, a Union, a Chamber of Commerce, or a Teachers' or Farmers' Association, to carry out these precepts?

Suppose I am a farmer. I pay my servants ten shillings per month plus mealie rations, a bit of land to plough and grazing for horses and cattle. Recently I have increased the money payment to twelve shillings because they have to do extra work which is bringing me in hundreds of pounds more. Also I am getting higher prices for my cattle, my sheep, my wool and all other products. All my neighbours are in the same position as I am in. If I start giving my servants higher wages I shall become very unpopular with my fellow-farmers besides risking a change in the friendly, unsuspecting attitude of my servants towards me; should I bring the proposal up at the next meeting of our local farmers' association and tell them that the Churches—they are all members of one church or another—urge us to pay higher wages to our farm hands?

Or I am a professional man, a teacher, a bank manager or clerk, a doctor, a public servant. How am I to make personal contact with non-Europeans? I am acquainted through business with African ministers, teachers, clerks—but owing to our policy of segregation in public offices, schools and churches, public vehicles, places of refreshment and entertainment, I only contact them in the course of my professional or official duties. What am I to do? Shall I invite them to my home, introduce them to my family, and take the risks of all that that entails?

I am a large employer of labour—chiefly non-European. My workers have their own Union, whose secretary is an able and most energetic young woman. She keeps as close a watch on my relations with my work-people as she can. How am I to begin "to consider their welfare in the Spirit of Christ?" Should I suggest profit sharing in my business and encourage them to combine in their interests?

Or, as a member of a Church where, if and when non-Europeans are allowed to worship with me, they must take the back seats only, as they must do in the Corporation buses in Durban, how am I to lodge my protest? In God's house one would imagine there should be no colour bar, no race segregation. But there is, and until this is abolished we Christians can hardly expect public bodies and Governments to listen to our protests against colour bar restrictions. But how am I to begin? Make myself remarkable and be regarded as "odd" by sitting, when I get the chance, among my non-European fellow Christians? Or join a Church where there is no colour bar? Is there such a one?

Then, with regard to representation of non-Europeans on public bodies even in Parliament, as a rate-payer, a tax-payer, a voter, a citizen of the Union, what should I do? In my own division in some of the wards there is a majority of African ratepayers; should I urge them and organise them to put up one of their own race at the next election for the Divisional Council? So far as I know there is nothing in law to prevent them doing this. Shall

I risk a local riot and the alienation of most of my European neighbours and friends, especially those of the Afrikaans-speaking section, with whom I also am enjoined to get into closer relations?

The Indians in Durban, who include some of the most moral, most civilised and wealthiest of the population of Natal, have not the Municipal vote. They are ratepayers and they number approximately the same as the Europeans. But they have no say, direct or indirect, in the management of the affairs of the city. As far as I can see they never will get representation on the Council except by a mass movement of passive resistance, a boycott of our businesses, services and industries—a policy of *Sinn Fein*. Shall I join with others in inciting them to this, in working for “increased representations for non-Europeans in Town, City and Provincial Councils?” Or shall I hope, as the Acland school hope for Germany after the war, that the younger generation may be educated and trained to a more humane and Christian attitude towards other races living among and beside them? It will take a long time.

I have a few investments in profit-making undertakings. The wages of the non-European workers in these concerns are not what they should be. Shall I sell out? And if I do where shall I invest my small capital that I may live?

Here is another problem. At first sight it may seem trivial but I think it is of vital importance. I am a Government official and my duties bring me into contact with African, Indian and Coloured lady teachers and nurses. How should I salute them when I meet them, or pass them on the road? My gentlemanly instincts (if I have any) would urge me to raise my hat in respect to their womanhood. But that is not the custom of South Africa which ordains that I should greet them with a careless nod of the head, or an embarrassed smile, much as the “upper” classes in England would in Victorian days salute their domestics off duty.

Shall I risk being misunderstood all round and regarded

by my fellow Europeans as “peculiar,” if not worse, and act as a Christian gentleman should act?

One might go on indefinitely raising these practical problems which we laymen need guidance to solve if we are to carry out the new orientation of the Church’s teaching.

These questions are not being asked in a captious spirit. God forbid. They are questions of a kind which earnest but bewildered laymen are asking themselves and each other all around. They cannot be answered in a letter or article and that is why I would like to conclude with a suggestion.

The Fort Hare Conference has, I am told, organised study groups all over the country. I do not know how many there are or their constitution. But I do believe that if the Christian clergy and ministers in each district and parish—and by Christian clergy I mean Christian clergy who are prepared to ask themselves and us how we can approximate more closely to the teaching and principles of Jesus Christ in our daily contacts—would give us a lead, they would find many laymen glad to join with them in a study of how to give practical effect to the new spirit abroad. I would not confine such groups to church members only—men and women of goodwill, who see their ideals of living in the Sermon on the Mount, should be welcomed; and one would earnestly hope that Roman Catholics, priests and laymen, would follow the lead given by the Cardinal Archbishop of Westminster, while Fort Hare itself showed that there are Dutch Reformed Church ministers courageous enough to identify themselves with a reinterpretation of our Lord’s great command. There would have to be absolute frankness and liberty of expression, no talking for effect, no offence taken at heterodox views—nothing that would hinder an earnest search for the true solution of our problems.

X.

Sursum Corda

AN ANCIENT AND MODERN QUESTION

Matt. xi : 2-6—“Now when John had heard in the prison the works of Christ he sent two of his disciples and said unto him : Art thou he that should come or do we look for another? And Jesus answered and said unto them, Go and shew John again those things which ye do hear and see ; the blind receive their sight and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he who shall not be offended in me.”

A strange question and a strange reply!

Was it not a strange question coming as it did from the man who had said not so long before: “I knew him not, but he that sent me to baptize with water the same said unto me ‘Upon whom thou shalt see the Spirit descending and remaining upon him the same is he that baptizeth with the Holy Ghost’ and I saw and bore record that this is the Son of God?” And again looking on Jesus as he walked had said “Behold the Lamb of God.” So sure was John then, so confident in his identification of the Messiah, so emphatic in his testimony that he could without jealousy see two of his own disciples leave him to follow Jesus and

could accept without question the lower position assigned to him, saying, “He must increase but I must decrease.” How does it happen that now he is casting doubt on his former certainty?

The answer is to be found partly in John’s present circumstances and partly in his mistaken judgment as to the Christ’s behaviour. John is in prison, thrown there by Herod. He had incurred the resentment and had roused the anger of the tyrant by the bold charge he had made against him. He had challenged Herod regarding the sin, the offence against Divine law, the outrage on public morality that he had committed by taking his brother Philip’s wife. For this courageous effort to vindicate God’s law John is in prison with the possibility that he may pay with his life for his temerity. What is Jesus doing about it? Was not John justified in thinking that if he himself was so concerned about Herod’s conduct the Son of God should be concerned still more? Could he not, he would think, reasonably expect that the wonderful power that he had heard Jesus was exercising should be used to release himself and to punish the man whose

sin was so flagrant. But Jesus made no move, and manifested no intention of coming to his rescue.

It could not be that He was ignorant of John's plight. Both the fact that John was in prison and the reason for his being there must have been well known to Him. Is it surprising that John was perplexed, that he began to wonder if he could have been mistaken? We can almost hear him discussing the question with himself. "Did I really see the holy Dove descend upon him and remain?" "Can I be sure?" "How can I decide it?" And from debating the question with himself he passes to the wise resolve to send and ask Him the direct question "Art thou he that should come?" The message may prompt him to act. "It will at any rate reveal to him my perplexity and my expectation," John seems to have said. Is it not the wise course to take with doubts and anxieties about anything at any time? Our doubts as well as our sins and our burdens and our worries are best dealt with by being brought to the Lord Himself. Hence John's strange questions.

But was not the Lord's reply still more strange? Go and tell John the things that ye do hear and see. There was no question or doubt about the power. Why then was it not exercised in the way John expected? Why does He not interpose to save His herald? That is the question. But it was not a new question. The Baptist was not the first to ask it nor has it ceased to be asked until this very hour. Have we not all wondered at the same problem? Why does God permit the oppression of the poor, the accumulation of wealth in the hands of men whose sole idea seems to be indulgence of their own appetites and so on? To-day it is "Why does not God stop the war" with all its awful suffering and destructiveness?

Jeremiah approached the same question with becoming humility yet passionate earnestness when he said "Righteous art thou, O Lord, when I plead with thee yet let me talk with thee of thy judgments. Wherefore doth the way of the wicked prosper and wherefore are all they happy that deal very treacherously? . . . How long shall the land mourn and the herbs of the field wither for the wickedness of the men that dwell therein?" That is just John's question and our question. Was it not just because he saw only the concrete instance in which he was personally concerned and did not see the great general principle underlying the Lord's behaviour that he began to doubt and became perplexed? Why does not Jesus face Herod and compel him to put away Herodias and release John, or inflict summary vengeance and judgment on him if he prove obdurate? But may we not ask, Why single out Herod of all sinners for such special treatment? And if there is to be summary judgment upon the sinner, what sins shall they be that shall require such treatment, and how is a man to know whether his sin is heinous enough to be dealt with thus or venial enough to escape? Were this to be God's way of treating men would they be more likely to love Him? And were this principle to be adopted who would escape? No, God has not chosen to act in that manner. Yet the evil is not being permitted to work its will unopposed or unchallenged. There is, as Jesus showed, a ceaseless stream of Divine energy antagonising the evil and overcoming it. The sufferings and privations and pains and miseries that afflict humanity were successfully met and overcome in the presence of John's messengers.

So to the weary prisoner comes this message from his Lord. The Governor of the world is not beaten nor is His Messiah indifferent to His herald's suffering and peril. But in Jesus' way, not John's, must the redemption of this world be wrought out. And just because Jesus is God manifest in the flesh He must not interfere in the way that John seemed to expect. That was not and is not God's way. Because sentence against an evil work is not executed speedily therefore the hearts of the sons of men are fully set in them to do evil, said the prophet. He does not suggest that the evil work is unnoticed or that the doer will go for ever unscathed. "To the poor the Gospel is preached." There is revealed an unceasing and inexhaustible stream of love energising on behalf of all men, reinforcing the wills of those who care to avail themselves of it and to ally themselves with it, lifting them up, casting out the devil, healing their moral, as well as their physical, diseases, opening the eyes of their understanding, giving life to those who were dead in trespasses and sins, as St. Paul puts it. There is nothing more insisted on in Scripture, and nothing more clear to a seeing eye, than that God is a God of judgment; nor have more vehement words about evil doers ever been uttered than some of those that fell from the lips of the incarnate Son of God. Those are strange words in the opening of the Revelation of St. John: "I, John, who am also your brother and companion in tribulation and in the Kingdom and patience of Jesus Christ." What amazing patience it is! What wonderful long suffering and self-restraint He is compelled to practice. How He must have longed to deliver the Baptist. And how He must long to interpose for the deliverance of His people from cruelty and oppression. But it may not be. As the husbandman waiteth for the fruit of the earth and hath long patience over it, so still and always must He yearn over all those perplexed by the mystery of His ways, those made doubtful because they are not what they think those ways should be, but clinging to their faith in Him who not only died but rose again and comforting themselves with that reassuring saying, "What I do thou knowest not now but thou shalt know hereafter." We are companions in the kingdom and patience of Jesus Christ. So when our friends ask why does not God stop the war we can bring them face to face with John's question and Christ's reply and ask them to think it out for themselves. Not in that way could the Divine plan for man's salvation be brought out, but by the way of the *via dolorosa*, the shame, the cross with the resurrection and the glory to follow. Our light affliction which is but for a moment worketh for us.

Let the world have its course, I am content to bear it: God's will be done; let the seas be troubled; let the waves thereof roar; let the winds of affliction blow; let the waves of sorrows rush upon me; let the darkness of grief and heaviness compass me about. Yet will I not be afraid. These storms will blow over; these winds will be laid; these waves will fall. Whatever I suffer here shall shortly have an end; all is safe and sure with him who is certain and sure of a blessed eternity.

—Jeremy Taylor.

Christian Council Study Group Material

THE Christian Council is planning to meet the widespread desire on the part of numbers of people in all the Churches to study questions of Christian Reconstruction, by publishing a series of booklets which have been specially prepared for this purpose. The Council is thus pursuing the policy of fostering the organisation which was so successful in connection with the Fort Hare Conference. Booklets approved and sent forward for publication are as follows:—

1. *Christianity and Communism*, by C. Edgar Wilkinson. Price 6d. A lucid statement under the following headings:—(1) Have they anything in common? (2) Where do they differ? (3) Can they help each other? With references, and questions for group discussions.

2. *The Church's Guide to Politics*, by Professor A. H. Murray and M. Versveld. Price 6d. Four short chapters as follows:—(1) The Debris of the Past. (2) The Site of the Reconstruction. (3) The Material for the Reconstruction. (4) Ways and Means. This able booklet is especially suitable for University Groups and Ministers' Fraternals.

3. *Post War Reconstruction and Native Policy*, by Margaret Ballinger. Price 3d. An address delivered to the S.A. Society for the Advancement of Science. A valuable survey of present tendencies and future problems by a leading Parliamentarian and advocate of the rights of the African.

4. *The Philosophical Basis of Marxist Communism and Christianity*, by Henri P. Junod. Price 3d. A short, critical study of a vital theme by a writer of European continental and African experience; especially suitable for University Groups.

In addition to the above, the following publication is strongly recommended: *The Atlantic Charter and Africa from an American Standpoint*. An outline for study purposes is available. Stocks of the book and outline are held by the S.A. Inst. of Race Relations, P.O. Box 97, Johannesburg. Price 5/- a set.

Printing and publication of Nos. 1 to 4 will begin as soon as permission can be obtained from the Paper Controller.

Many enquiries from all parts of the country have been received, and there are signs that the Study Group movement will make considerable headway this year. News is to hand of a 1942 group which has grown into four groups for 1943. Universities, Churches, Men's Leagues and Young People's Societies are manifesting a growing interest in this vitally important enterprise. A circular has been issued to all registered groups and to more recent enquirers. Correspondence on the subject should be addressed to the Hon. Secretary of the Christian Council, Rev. E. W. Grant, Lovedale, C.P.

The Blanket Question

IN the *Official Journal of the Department of Industry and Commerce* for January there appears an article on the lend-lease relationship between the United States and the Union of South Africa. It appears that in the year 1942, the Union received from the States lend-lease goods to the value of about nine and a half million pounds, and it is anticipated that in 1943 the figure will be several times that amount. Steel, electrical apparatus, machine tools and a variety of other goods were supplied. The article is disappointingly vague in its references to reciprocal aid to the war effort from the Union to the States. Was part of it the million blankets we exported last year? Our readers will remember the meeting of the National Woolgrowers Association held at Bloemfontein in May 1942, at which Mr. J. H. Kruger, army textile inspector, intimated that the Union was now manufacturing "the biggest, cheapest, and best" all-wool blanket in the whole British Commonwealth of Nations, which was being turned out at a cost of 10/6 each, after allowing factories a percentage of profit. Of the 1,500,000 blankets now being manufactured annually, 1,000,000 were exported to the United States and the Far East, while the needs of the Union's army were also supplied.

At that same meeting Mr. D. T. du P. Viljoen pointed out that "numerous non-Europeans were walking cold and sleeping cold." As everyone remembers, a wave of house and shop-breaking followed and continued through the winter, blankets being the chief articles stolen. Receivers, it was said, were offering high rewards to the thieves for blankets.

The position today is that the scarcity has now become, as far as poor people are concerned, a blanket famine. An enquiry just addressed to nine Johannesburg department stores reveals that not one of them had an all-wool South African blanket for sale, and only one could offer (at 20/8) a South African blanket which was 25 per cent cotton. This, at nearly double the producers' cost for all-wool blankets, was yet the best bargain encountered. Other mixed cotton and wool blankets were from the Argentine (26/9, 27/6 and 32/9), from Brazil (29/6) and from Britain (29/6). All wool single blankets were from the Argentine (49/6, 55/-, 63/-) and from Britain (55/- and 59/6). Thus the rich can get blankets, while the only hope for the poor is still the secondhand dealer. Reciprocal lend-lease in the matter of blankets (if that is what it is) is directly at the expense of the comfort and health of the poor, and, of course, indirectly, at the cost of those people whose houses are burgled.

We would like to suggest, with all respect, that, before the cold weather sets in, the Government permit the liberation in quantity of these South African, good-quality but inexpensive woollen blankets. In the present state of the market it would be necessary to fix a maximum *retail* price, so as to bring the blankets within the reach of the poorer people. At the same time, if a *low* maximum price were fixed for all second-hand blankets, the profit would be taken out of thieving.

“An Urgent Need for Municipal Housing Schemes.”

REPORT OF COMMITTEE ON ECONOMIC CONDITION OF URBAN NATIVES. IV.

THE Committee begins its discussion of Housing, Rents and Fees with the comment that “the 20 per cent of a man's income which is commonly regarded as a suitable proportion to pay as rent” does not necessarily apply in the case of a man earning a low wage. The balance in the latter case would not be sufficient to provide the necessities of life for himself and his family.”

“146. . . . If the pure rent (i.e. the rent apart from extras such as sanitary services etc.) is to be kept low, it is essential that the cost of schemes should be kept down as much as possible and the Committee considers that no complete solution of the pure rent question will be reached until a cheaper type of dwelling is discovered which is at the same time commodious and hygienic.”

“151. . . . The Committee recommends . . . the establishment of a research branch especially for Native housing to be attached to the Central Housing Board for the purpose of investigating methods of construction and the use of materials which will lead to greater economy in supplying Native housing. Facilities should be provided for the conducting of experiments by this branch.”

“155. According to the census taken in 1938, the Union urban Native population was 896,652 and it is probable that since that time, there has been an increase owing to the growth in industrialisation. Many of these Natives are living in most undesirable circumstances. They have no alternative, because there is not sufficient accommodation for them in the locations or Native villages”

“157. . . . The Native is not able, as the other sections of the people can do, to build a house for himself where he pleases, nor can persons other than the municipality build houses for him to occupy because of the provisions of the Urban Areas Act. He must go into a Native location or Native village. The onus is, therefore, on the local authority to build for him.”

“158. . . . Many (of the present location houses) are thoroughly unhygienic and unsatisfactory and serve as shelters from the elements rather than as accommodation fit for human beings.”

“159. There is therefore an urgent need for municipal housing schemes to be accelerated to rehouse in healthy surroundings those Natives who are already in the urban area.”

“161. . . . the Committee considers that the necessity for improvement is so great that, subject to the limitations caused by war, every effort should be made to accelerate building programmes. More slums than ever before will be created unless something is done about housing.”

“162. . . . in certain instances there will be no alternative but to allow Natives to erect their own houses. Supervision over design and construction is an essential.”

“163. A form of assisted housing scheme for Natives has been adopted by some municipalities, notably Bloemfontein, and has become generally known as the Bloemfontein system of housing. In these cases it has been appreciated that the Native has not had enough capital to complete a house which can be regarded as satisfactory and the local authority has helped him with capital either in the form of material or in cash. The Native is required

to repay the capital in instalments within a stipulated period and to pay interest on the amount advanced. Plans have to be submitted and supervision is exercised over the construction.”

“164. . . . it has been found that under the Bloemfontein system the Native has generally been able to build a more commodious house at a lower cost than that of a house in a municipal scheme.”

“165. It is felt that the Bloemfontein system is capable of development, not to replace the municipal housing schemes but to supplement them and thus to accelerate the provision of Native housing.”

SUB-ECONOMIC HOUSING FOR AFRICANS : A DISCREDITABLE BUSINESS.

The next few paragraphs contain a scathing analysis of the methods adopted by municipalities to elude their responsibilities in the matter of providing cheap housing for their African tenants on the generous terms proposed by the Union Government.

“168. The Government, in lending money to local authorities at three-quarter per cent., is losing annually for the period of the loan, about £30 on every £1000 lent”

“169. One of the conditions attached to sub-economic loans is that the local authority is required to fix rentals at a figure which will involve it (the municipality) in an annual loss equivalent to 1½ per cent of the capital borrowed.”

“170. Except in one or two instances . . . the loss on sub-economic housing schemes for Natives is debited against the Native Revenue Account. . . .”

“171. In the case of sub-economic schemes for sections of the community other than Natives, the loss must be borne by the General Account. The Native section, however, . . . is being treated as a separate unit, and thus there is discrimination against the Native. These funds which the Government makes available are for the benefit of the community generally and the Committee feels that, having regard to the fact that the Native section is usually the lowest paid and thus the poorest, it is inequitable that they should bear the loss on the scheme established for themselves. It must be realised that the Native population is almost entirely dependent on the wages which it can earn and as from these it can only pay a sub-economic rent, it seems only fair that the employing section should contribute to the cost of maintaining the scheme. For this reason, the Committee feels that there should be a direct annual contribution from the General Revenue of the local authority concerned of an amount equal to 1½ per cent of the capital involved.”

The great majority of the local authorities, however, have not availed themselves of the Government's offer. “From the hovels and filthy conditions come the domestic servants, nurse maids, washerwomen and the labourers. It is too much to expect decent servants to come out of some of the places which the Committee saw.”

“174. . . . the Committee feels that it might be advisable in certain instances where conditions are found to be particularly bad and the local authority declines to take action, to

use the powers of compulsion existing in the Public Health and Natives (Urban Areas) Acts."

"LOCATION HOUSING THE MONOPOLY OF EUROPEAN WORKMEN."

"181. Particularly in the larger towns all skilled work upon location housing schemes has tended to be the monopoly of European workmen; whereas it has been urged that a more liberal application of the segregation policy would reserve for Natives all work which they are capable of performing for the benefit of their own people in the areas set aside for Native occupation. Further it is represented as highly anomalous to compel a labourer earning 3/6 a day to rent a house built for him by artisans earning 3/6 an hour."

"184. The Committee feels that housing for Natives in a Native area is emphatically a sphere in which the Native tradesman, whether mason, bricklayer, plasterer, carpenter or plumber, should be encouraged to do all the work of which he is capable. We believe that the supply would rapidly respond to the demand, and that a great sense of injustice would be removed."

"191. In another part of this Report the Committee has recommended the setting up of vocational schools as one of the measures to guard against the growing danger of juvenile delinquency, and the training of young men for employment in Native housing schemes is a pre-eminently suitable outlet."

THE SELF-BALANCING NATIVE REVENUE ACCOUNT.

"202. Frequently witnesses asserted that the principle of self-balancing Revenue Accounts was being followed by many municipalities. The Committee urges local authorities, in their own interests, to avoid the adoption of this principle. The legislature clearly envisaged that the Native Revenue Account might not be able to bear all the expenditure, since a provision was embodied in the Act, in terms of which local authorities could make an advance from general funds to meet deficits on the Native Revenue Account or else supplement the Native Revenue Account by grants from General Revenue."

HIGH SALARIES CHARGED TO NATIVE REVENUE ACCOUNT.

"203. The Committee was struck by the fact that in almost every instance the charge for control was being debited as a whole against the Native Revenue Account. In some cases high salaries were paid to managers of the Native Administration Department and location superintendents, and the Native Revenue Account is called upon to bear the whole brunt of their service in so far as Natives are concerned. It is felt that it would be more equitable if a fair proportion of such salaries were borne by the General Account of the local authority."

The Lovedale Hospitals in 1942

AS was only to be expected 1942 proved a rather difficult year in many ways and some of the activities of the hospitals had, unfortunately, to be curtailed. In February Dr. Guinness, the Medical Superintendent, was granted military leave, thus reducing the medical staff to three. Because of this, we were compelled to stop the clinics which Dr. Ryan had been conducting in the outlying villages. This step caused great regret to all as very valuable work was being done, but we are hoping it may be possible to reopen one clinic this year as the Medical Aids will take up much less of our time than previously. Due to the temporary shortage of qualified nursing staff the Midwifery Training School also had to be closed down during the year. This shortage is now largely passed and we are hoping, in this instance also, that it may soon be possible to reopen this branch of our work which is so greatly appreciated by nurses who wish to take their midwifery when they have finished their general nursing training.

The admission figures of the Victoria Hospital for the year show a slight decrease of thirty-seven compared with the previous year. This is accounted for by the fact that for more than six months the Maternity Department has been closed to all except abnormal cases. From January 1st this year we are again admitting normal cases to this Department.

There has been a fairly severe outbreak of Typhus in this district but by the end of the year this seemed to be well under control and new cases are now less frequent.

Another relatively severe outbreak of Enteric Fever has been experienced, but this has now completely passed though we still get our usual sporadic cases.

The Macvicar Hospital has been filled almost to capacity throughout the whole year. Unfortunately many of our cases still come far too late for any hope of cure, but happily this does not apply to all. Many of the patients are becoming more reconciled to the fairly prolonged period of hospitalisation which is essential for cure.

We would like to express our gratitude to the Cape Provincial Administration and to the Public Health Department for their continued help throughout the year and for the spirit of cooperation which exists between them and the hospitals.

Our Orthopaedic Wards have been filled to capacity for about three years, and we have children still on the waiting list who have been waiting two years for a vacant frame. The result to these unfortunate waiting children can well be imagined, and many parents do not even bother to bring their children as they know they cannot be admitted. The National Council for the Care of Cripples in South Africa is most anxious that this intolerable position should be rectified as early as possible, and have asked for plans and estimates of a new Orthopaedic Block to accommodate about one hundred children with facilities for further extensions should these prove necessary. Towards this new Hospital we have received two very generous donations, one of £2,000 from the Nuffield Trust and another of £3,000 from the Chamber of Mines. The Board is grateful for this assistance towards the heavy building expenditure which will be involved.

With seventy-five probationer nurses and the period of training reduced from four to three and a half years, a great deal of work is thrown upon the nursing, and to a less extent upon the medical staff, to get this increased

number of girls through their examinations in the shorter time. Our very successful results testify to the quality of the teaching our nurses have received, but most of the credit must certainly go to our Teaching Sister. In the past year thirty nurses have been successful in the Preliminary examination and twenty-seven have been successful in the final State examination.

In March we received word from the Public Health Department that they were prepared to proceed with the extensions to the Nurses' Home rendered necessary by the opening of the Macvicar Hospital. This generous action on the part of the Public Health Department in such difficult times was deeply appreciated by the Board. The

building which is nearing completion reflects great credit upon Mr. Smith of the Lovedale Building Department both for its appearance and utility. These extensions will meet a need which has been very acute during the last three years.

During the year the Rev. W. M. Macartney and the Rev. J. J. R. Jolobe were appointed chaplains to the hospitals. We wish to record our appreciation of the assistance they have rendered, in many ways, both to staff and to patients. Also we would again express our gratitude to the Lovedale Bible School for the help so willingly given by the Evangelists in the visiting of patients and by conducting services.

Science, Bond or Free?

FROM the recent obituary notices of Dr. Carver of Tuskegee, the famous Negro scientist, we learned that, although he produced many new substances valuable in the Arts and certain when developed to bring in a great financial return, he resolutely refused either to patent them in his own interest or to sell his services to employers eager to exploit his genius for their own selfish ends. In this he was a true scientist. More than that, he was a benefactor of the human race; for in place of each new product becoming a high-priced monopoly, its use was immediately widespread at such prices as the various manufacturers who took it up were able in open competition to put it on the market.

The ethics of money-making out of other people's inventions is a problem that has troubled thinkers for a long time. And, with this is involved the further question of whether anyone, even the inventor, has a moral right to keep secret a useful invention in order to make private profit. It is long since doctors gave up the practice of keeping secret their discoveries, and this fact goes far to explain the notable progress made in recent times in both preventive and curative medicine.

This whole question, it is interesting to note, was the subject of acute controversy in Britain in the latter part of the eighteenth century. This was the time when Britain jumped suddenly into world leadership in industry. New inventions came pouring out, most of them from persons brought up in the hard school of poverty, some of whom rapidly became rich. Power-driven machines for the spinning and weaving of cotton and wool, the rapid development of the iron industry, the rise of the great English pottery works, the invention of thrashing mills and other farming machinery and above all Watt's steam engine, mark this period of British history as the beginning of the great epoch of modern invention. It was then that the question became acute: Was it in the public interest to allow inventors to take out patents and create monopolies of valuable inventions? and the larger question loomed in the background and before long became a serious political problem: Was it wise or right to try to prevent the knowledge of the new processes leaking out to other countries? National monopolies, producing great wealth, in part at least at the expense of other countries, seemed likely to lead in the end to war.

To avoid both these evils, the private monopoly and the national monopoly, a member of the Government, Sir John Sinclair, in the year 1795, put forward a "Plan of an

Agreement, among the Powers of Europe and the United States of America, for the purpose of rewarding discoveries of general benefit to society." This was to replace patents, and was indeed an anticipation of the Nobel prize idea, but with a much wider application. The plan further was to provide for the rapid extension and ultimate perfection of new processes. It was to be carried out by a system of Boards and Secretaries acting in concert in the various countries—a definite international organization, with comprehensive powers and aims, as an American writer (Bowden 1924) puts it "with the purpose of spreading knowledge of new inventions and discoveries throughout the world for the free use of all, in opposition to private and national monopoly of the means of progress." Sinclair hoped that "a new scene in politics might be the happy consequence."

Serious attempts were made to get this far-sighted and ideal policy carried into effect, but without success. That such an effort was made at such a time is worthy of notice in these days of post-war planning, all the more because, as Bowden points out, "The solution of the problem with which Sir John Sinclair wrestled unsuccessfully remains one of the major tasks of modern industrial society: to prevent machinery and applied science from being used to exploit men in peace and to destroy them in war—to make technical improvements minister to the happiness of all men the world over." "The growth of monopolies and cartels," said a member in the British House of Commons last month, "is one of the most sinister and significant things which lead to wars."

Important secret processes are now often owned from the start by great industrial concerns, who employ scientists to work out new techniques on their behalf. These processes may then pass into the possession of international groups of industrialists who, possessing patent rights in the various countries, are in a position to exploit them at the expense of humanity at large. Thus, monopolies have passed beyond the control of national governments. Nothing short of a powerful international body will now be able to control them.

The question may come up again whether it would not be better, from a long-distance point of view, to nip monopolies in the bud by some such plan as Sir John Sinclair advocated. Dr. Carver's career, like that of other great investigators, has shewn that scientists do their best work when they are not tied to the chariot wheels of big business.

N.M.

Scottish Regiments Worship in Desert Battlefield

A SPECIAL observer sent to *The Spiritual Issues of the War*, which printed his impressions without alteration the following first-hand account of a church service in the desert attended by the Highland Division.

"I have just been at a service in the desert. For this unit of the Highland Division there is the first lull since the battle opened a fortnight ago. There is a Sabbath peace over the land, and we gather to worship and give thanks to God. They are a godfearing people, these men of the Highland Division. Round me I can see men from the Highlands and Islands, men bred in the narrowest of Calvinism, to whom the presence of God is at all times very near. And to these men the Highland Division is not just a name. Behind it they believe is a Power greater than that of any man. For they are a people of the Book, and to them the Book contains all knowledge and revelation. But we are not all Highlanders. Many, the great majority probably, come from the central Lowlands, from Glasgow and Edinburgh, and Dundee and Perth and Fife. These are men of a different breed, but with the same traditions. Behind them are the men of the Covenant—in their blood runs that of Richard Cameron, and Peden, and the persecuted hill-folk, men who died that they might preserve the true and undefiled worship of God after the Presbyterian fashion. The narrower Calvinism they have long cast aside, but they are still conscious of this deeper power behind the universe, and the roots of their traditions strike deep.

"We stand in a little group round the chaplain, possibly fifty of us, and on the slopes of the little hollow are posted the sentries. There is no organ to accompany us, but a lance-corporal is there with a piano-accordion, and to its strains we join in the opening Psalm—in the metrical version as approved by the Assembly of Divines, and appointed to be sung in churches. It is the 124th, to the old tune:

Now Israel may say, and that truly,

If that the Lord had not our cause maintained,

If that the Lord had not our right sustained,

When cruel men against us furiously

Rose up in wrath to make of us their prey;

Then certainly they had devoured us all . . .

"It is sung with deep feeling, for never have words rung more true. This Highland Division has just come through the valley of the shadow . . . it has suffered many casualties . . . it has numbered countless deeds of heroism . . . but they have not only come through. They have routed the enemy, they have broken the hosts of darkness and seen them flee. 'Truly the Lord has been with us,' ejaculates the minister. 'We have cause to be proud of our comrades who fell. We have reason indeed to be proud of the 51st Highland Division. We have been sustained, the arm of the Lord has been with us. The enemy have broken. Let us give thanks to God.'

"For our Scripture reading we have the words of St. Paul to the Christians at Corinth: 'When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? Thanks be to God, which giveth us the victory through our Lord Jesus Christ.'

"Then the minister gives the sermon . . . no theological discourse this . . . just a thanks to God for those who have given everything, unto life, that the power of Nazi evil should be broken, and that our children should inherit a better world . . . a promise that the Lord would continue with us till the power of evil had finally been broken.

"And then the last Psalm—the Psalm every Scotsman learns at his mother's knee, and that sustains him through all the dark patches of life: 'The Lord's my shepherd, I'll not want.'

"The Benediction, and the little group disperses. Back to their posts, for the war does not halt on the Sabbath—but refreshed by that interlude, and knowing that at home their wives and families will soon be going into their plain, bare little churches, with anxious hearts for news of their loved ones, to send up their prayers for the safety of their own men, and for the victory of the Highland Division. The Scotsman does not parade his religion. But if anyone doubts its reality, a visit to that little service would have dispelled all doubts."

New Books

A Creed For Free Men. A Study of Loyalties. By William Adams Brown. (Student Christian Movement Press. 5/-).

There is no word more on the lips of men today than Freedom. In the past some of the peoples had too much and others too little, and from the resulting chaos neither Science nor the Churches have delivered the nations. Hence the advent of Totalitarianism with its claim that Power can supply the unifying principle hitherto lacking. But power, simpliciter, is not enough; it must be backed by a creed or some sort of religious sanction, and the dictators have had to preach the doctrines of the classless society or of the master race. This modern demonstration of how fundamentally religious man is makes the appearance of this study of Loyalties by the great American thinker and

leader peculiarly timely. If a faith that transcends all distinctions of race and nation is not put into universal operation after the war the prospect is bleak indeed.

The book surveys the whole field of what men are asking today. Why do the nations fight? How can war be ended? Why did the League of Nations fail? Whence Hitler? What is lacking in the theory and practice of democracy?

Democracy is essentially faith in man as man; government of free men by free men. But democracy is not enough. Today men are being driven by the stern logic of events to recognise that mankind's supreme need is a spiritual rebirth, and those who feel this most strongly are by no means confined to the Christian church. A spiritual remedy only is adequate for the spiritual crisis through

which mankind is passing. Even Hitler has a place for his God in his totalitarian state.

The central facts of the faith: that a personal God has made man, and in Jesus His Son has given him an infinite and eternal value: has made him to be free and has summoned him to a universal brotherhood—these provide a religious basis for a fellowship which, if put into operation would provide the essentials for the order that is to make all things new after the war. "Our Father in Heaven"—put the content into that which Jesus did, and you have a society in which the relationships of the ideal family are realised, and where, as in the ideal family, authority and freedom have their adequate place, and where there need be no rivalry between Church and State for the allegiance of the people, for the State will find that its best service comes from those who hold by religious freedom within the realm, and who are members of a universal brotherhood that transcends all distinctions of race and nation. This fellowship of men of good will in all lands is the only hope for the world. The great need today is to believe in this possibility passionately and to work for it: God, the loving Father: mankind a brotherhood through Jesus: His Spirit active in the faithful to translate possibility into actuality. . . . The author, open-eyed to the dangers and needs of democracy, points the way for men of faith to rise to the height of today's opportunity.

D.W.S.

The Church, Peter and Good Friday, by Dom Bernard Clements. (S.C.M. Press, 2/-).

This book with a disjointed title is a collection of broadcast addresses on three different themes. For those whose ideal it is to have religious truth conveyed in colloquial language, with flashes of insight on narrative details but no strain on thought, the little volume will meet a need.

Law with Liberty, by Geoffrey Allen (S.C.M.) 5/-.

"Here is a book which makes you think, a fresh, surprising sort of book." This claim, made by the publishers is fully sustained by the book itself.

Mr. Allen adopts Hegel's theory of the movement: thesis—antithesis—synthesis. This theory (and nothing else Hegelian) is worked out and applied to the present situation. The author finds in Authority the thesis, in Freedom the heady antithesis and in planned freedom that true synthesis which provides law with liberty. Thus, for example, Catholicism is the thesis; Protestantism is the antithesis and in the oecumenical and other movements is the prototype of a synthesis of the good in Catholicism combined with the truth in Protestantism. In eight different fields, covering psychology, politics, economics and theology, Mr. Allen finds the same dialectical movement.

The book is well worth reading for it contains much penetrating analysis and sound judgment. Whether the dialectical theory is proved one may doubt: But at least it acts as a focus for a thoughtful review of the present war and of the brave new world.

W.M.M.

Palm Sunday to Easter, by William Temple, Archbishop of Canterbury. (S.C.M. Press, London: 1s. 6d.).

With the approach of Easter we would specially commend this little book. It consists of a series of addresses broadcast during Holy Week and Easter last year. Their richness of thought and beauty and dignity of expression tell of a spirit that is "far ben" with God. We know of no volume that treats more finely the Words from the Cross. To make it one's close companion from Palm Sunday to Easter Day would be rich inward gain.

Fort Hare and Lovedale Notes

The new session opened at Lovedale on Wednesday morning, 3rd February. There was only one staff change from December, Mrs. Oldjohn having returned for temporary service. A statement in the Lovedale Bulletin says: "It has been our sad duty since the session began to turn away quite a number from the Girls' School for whom there is no accommodation. The Girls' School is full to capacity and at the Boys' Boarding Department few vacant places remain. It is clear that in future there can be no guarantee of admission to those who come to Lovedale after the opening day."

Miss Carter underwent an operation recently and is now making excellent progress.

The sympathy of us all is with Miss Bartlett in the death of her father which took place towards the end of the vacation.

Mr. Fowler has been a patient in the Alice Hospital, but we are glad to say he is much better.

Much sympathy is felt for Bishop and Mrs. Ferguson-Davie in the latter's illness. She is a patient in St. Joseph's Nursing Home, Port Elizabeth.

Prisoners of War—During the vacation the Principal received a card from Mr. Macquarrie, written at the end of October. It tells of his good health and busy occupation. This card was on the airplane which crashed with General Pienaar and his companions. We are glad to say also that a card has been received—the first so far—from "Bob" Pilson. The indications are that he is well.

The Fort Hare College reopened on the 19th February.

Visitors to Lovedale recently have included the following: Mr. G. Burgess, East London; Mr. and Mrs. Colin G. Wise, Achimota; Rev. Bertil Soderberg, Congo; Dr. Morton, Northern Rhodesia; Miss Senior, Sierra Leone; Mr. J. Taylor, Nigeria; Mr. W. R. Norton, King William's Town; Mr. A. van der Plank, Fort Cox; Miss E. M. Field, Bellville; Mr. G. Nyoka, Cofimvaba; Mrs. N. Smythe, Mrs. H. Scott and Mrs. M. Bell, East London; Miss J. Maritz, Cape Town.

The Lovedale Governing Council meets on Wednesday, 10th March, and the Fort Hare Governing Council on 12th March.